

OUR SANCTUARY - FIFTY YEARS OF SERVICE



Brooklyn Jewish Center Review

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NEW YEAR GREETING SECTION

Rosh Hashanah, 5732

September, 1971

Our Sanctuary — Fifty Years Of Service

And let them make me a sanctuary
that I may dwell among them.

So the son of David built a house
for the name of the Lord, and
it was finished and it was dedicated.
The glory of the Lord filled the house
of the Lord.

Undaunted by its destruction, the dry
bones evolved the synagogue,
Where the sacred words are read
and heard.

How goodly are thy tents, O Jacob,
thy dwelling places, O Israel!

Our sanctuary has continuously served
us since its first High Holy Day service
a half century ago.
Lord, Thou hast been our dwelling place
in all generations.

Sustain our sanctuary for it must endure.
Sustain it through our KOL NIDRE APPEAL.

ISRAEL H. LEVINTHAL, Rabbi

DAVID HAYMOVITZ, Rabbi

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THE TWO NEW YEARS OF THE JEW

Summary of a sermon preached on Rosh Hashanah, 1970, by

RABBI ISRAEL H. LEVINTHAL

We Jews are a singular people, we can truly say: "And who is like unto Thy people, Israel, a unique people on earth" (I Chronicles 17:2). We are the only people who celebrate two New Years. In fact, the Talmud speaks of four New Years, which the ancient Jews observed (Mishna, Rosh Hashanah, I.1); but we still mark two principal New Years.

Reckoning in years, we have Rosh Hashanah. Yesterday was still 5730; today is the first day of the year 5731. But, reckoning in months, we have another New Year, beginning with the month of Nissan. Tishre, the month of Rosh Hashanah, is not the first month in our calendar; it is the seventh month. The Bible in enjoining the observance of Rosh Hashanah, specifically states: "And in the seventh month, on the first day of the month, ye shall have a holy convocation . . . it is a day of blowing the shofar unto you." On the other hand, in the calendar of the months, the Bible, in speaking of Nissan, the month marking the event of Passover, states: "This month shall be for you the beginning of the months . . . it is the first of the months of the year."

In the registers of all other people, January is both the first month of the year and the beginning of the new calendar year. We Jews alone have a special New Year for the yearly calendar as well as for the monthly calendar. Each of these New years has a distinctive meaning and function.

Tishre, the month of Rosh Hashana marks the creation of the world, "this day the world came into being." Nay, more—it was in the beginning of Tishre that the first man—Adam—was created; not the

first Jew, but the first *man*, the ancestor of all human beings on earth. Nissan, the New Year of the months, commemorates the birth of the Jewish people, their redemption from Egypt, and the beginning of their peoplehood.

Look at the history of other ancient nations; it begins with the origin of their own people. For example, the history of Rome starts with the story of Romulus, the founder of that city. Not so with the Jew. Take our Bible; it does not begin with Moses and the deliverance of our people, nor even with Abraham, the founder of our faith and the progenitor of our people. It starts with the history of *Man*—universal man.

Rashi, the greatest of our commentators, marks this striking fact. On the very first verse of the Bible, he notes: "The Bible should really have begun with the twelfth chapter of Exodus, 'This month shall be for you the first of the month,' which tells the story of Israel's redemption and the birth of its peoplehood. But it begins with the story of the creation of the world and the first human being, to teach us that *kol haaretz shel Hakadosh baruch Hu* — the whole earth belongs to God," and that all mankind is His concern.

Herein is revealed the genius of the Jew. We celebrate both New Years, the birth of universal Man, and also the birth of our own, the Jewish people. Both are of our deepest concern! We think of ourselves, our own people, but not only of ourselves. We think of all mankind!

And this represents the ideal of the Jew throughout the ages. He thought, he prayed, he worked for the welfare of all mankind. Ernest Renan, the great French thinker,

termed the Hebrew prophets "the first true socialists." They pleaded to and for the Jew, but theirs was also a universal message—a plea for universal justice, righteousness and peace.

The tragedy of the world today is that nations have not learned the need for these two New Years. Each country observes the message of "This month shall be for you," but is not concerned with the rest of the world, except in so far as that concern affects its own national interest.

Lewis Mumford, the brilliant author, did not realize that he expressed a truth which the Jew had proclaimed at the beginning of his history, when he said: "He who is 100% American, or 100% Russian, is only half a man. The universal part of his personality, equally essential to becoming human, is still unborn."

Just as we note the tragedy of the nations of the world, so, too, we note a new tragedy in the life of the Jews. We see many Jewish youth—alas, too many—who observe the universal message of Tishre—interested in and working for all the world—but who have forsaken the message of Nissan—to remember to work lachem "for you," for their own people, and to help preserve them, particularly in these days when millions of enemies want to put an end to their existence.

For Jews to work for, and in behalf of the deprived Negro, or the downtrodden and poverty-stricken in America, or for the poor and disfranchized of the world, is all to the good and within the Jewish tradition. But this is only half their duty. There is a second half of their duty—equally important—to work for their own people. Alas, how this part has been neglected! We have reached the tragic state of seeing a number of our youth aligned with our enemies, even soliciting funds for the Al Fatah, joining them in their determination to extinguish our national life in Israel.

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THE CULTURALLY DEPRIVED YOUNG GENERATION

By Rabbi David Haymovitz

Anyone involved in Jewish educational efforts in this country cannot avoid reflecting on the large number of Jews who, for at least three generations now, have had a Jewish education which has gained them the dubious literacy of being able to read without understanding. In an excellent study of hippies in the Haight-Ashbury section of San Francisco, Nicholas Von Hoffman cites one of the Jewish boys who recalled his Bar Mitzvah service by noting that it would have been just as successful even if he uttered the most extreme obscenities from the pulpit provided, they were delivered in Hebrew since nobody understands.

Contemporary work and the newly adopted educational methods should provoke us into re-thinking some of the things that we have been doing and make a change in Jewish Education.

One of the oldest confrontations in the field of Jewish education, is that between parent and teacher. Their relative roles are often debated. Many parents complain that their children learn little, and charge the teacher with the failure as well as the inability to generate enthusiasm and motivation for Jewish study. The teachers, in turn, express their distress about the lack of cooperation on the part of the parents within the educational process. In specific situations, there is justifiable annoyance on one side or the other. Several recent studies, however, do tend to uphold the primacy of parents and the home in matters pertaining to the education of children.

Much attention is currently being given to the matter of how children learn. Psychologists are increasingly convinced that the years from birth to around six are of critical importance for the individual's future cognitive development. In one recent study, it is estimated that fifty per cent of mature intelligence is developed by age four, and an additional thirty per cent by age eight. After

eight, we have only twenty percent left to work with, and that will depend very much on the experience of earlier years.

Some psychologists doubt whether any amount of remedial work later on will enable a child to develop intellectually to his full potential if he does not receive the proper stimulation when he is very young. In the general society, the special interest in such information at the present time is related to the question of the poor and the presumed relationship between poverty and the lack of certain kinds of mental development. However, it should not be overlooked that the middle class and the well-to-do often deprive their children in much the same way in the mistaken belief that their ability to pay for good schools will overcome their own neglect of the earlier years. When these children arrive in school, they are too often "disadvantaged" and "culturally deprived" by the sins of their parents, in their utter dependence upon the schools and their failure to have dealt with the earlier years of the child's development in the home.

The implication of all this for the parent-teacher dispute within the domain of Jewish education should be clear. Those first four years, those first eight years, are the crucial ones. The eighty per cent of the child's intellectual development in those early years require a Jewish dimension. Those are the years of maximum curiosity, and there is no greater ingredient of good education than the quality of curiosity. The period when the young child is perpetually asking "why" is the time of his easy acquisition of new information and insight. The child who arrives at the Jewish school after the age of four, or eight, brings little receptivity with them. His curiosity was not stimulated early enough and he did not acquire a Jewish intellectuality within his general intellectual development.

These scientific findings corroborate what apparently was known to earlier generations of Jewish parents intuitively.

According to the Talmud, Jewish education should start with infancy. Our forefathers in Europe used to carry their children to the *Cheder* at a very young age, and their homes incorporated every nuance of Jewishness. In our present circumstances, when we are pleased that the child is enrolled in a Jewish school at all, at any age, we tend to overlook empirical evidence indicating in a Jewish sense the child is already "disadvantaged" and "culturally deprived." It is, in such circumstances, imperative to ask whether any Jewish education is not essentially remedial, designed to overcome neglect in early childhood. As has already been noted, psychologists have great doubts as to the efficacy of such work in developing the full intellectual potential of the child.

Work done by neuro-scientists tends to show that "culture" molds in the brain. New, with many startling indications, is the work of Dr. Robert Livingston in which he says that "what people call common sense is what they learn before the age of twelve." He emphasizes that we become committed to culture set by that time period. The physical brain is shaped in part by language, images and metaphors, and by the age of twelve the brain is "committed to a set of values and the world view that is profoundly culture-bound. Its entire vast inventory of images is peculiar to the place and time of the child's upbringing. Thereafter these experiences will exercise a controlling influence on all future perceptions, judgment, motives, and behavior." This is very strong scientific data and should not be brushed aside by those who are supposedly concerned with Jewish education as it may affect the Jewish context of an individual's life.

Young children in Japan and America were studied during their first six years of life for the purpose of determining the relationship between the care-taking pattern of the mother and the type of baby the mother wants. The results show that with respect to the children's biological needs there is little difference in the two countries. But there is a significant difference in other ways. The Japanese

mother attempts to communicate with the child physically rather than verbally, causing the child to have a tendency to be passive. The American mother, on the other hand, seems to stimulate the child to activity and vocal response and does more chatting with the child. According to the researchers of the National Institute of Mental Health, "the babies in this study have learned by three or four months of age to be either Japanese or American, in relation to the expectation of their mothers." This stimulates the imagination to think of babies learning to be Jewish at a comparable age. What behavior is needed by mother, and how many Jewish mothers really want their children to be Jewish?

In the field of Jewish education we have over-concentrated on the school. This is not to say that schools are not important, but they follow, at best a far more significant period in the development of a child which is mainly neglected. We have carried over an inapplicable nineteenth century view of education into the open society of America. Fifty to one hundred years ago, the child grew up in a home that was Jewish in its atmosphere, images, languages and metaphors. The child from such a home went to a Jewish school not to become Jewish but to acquire cognitive opportunities, to enrich his background from his home with facts and with literature. He went to hear and to study the meaning of Jewishness—all these, following upon a Jewish upbringing from infancy. In the absence of similar Jewish homes today, and the lack of pre-school Jewish experience, even the best Jewish schools become diminished in work.

The real challenge to Jewish education is to restore work and meaning to the pre-school years. This cannot be done institutionally. It cannot be done by the removal of the children from their homes into new types of nurseries and child care centers. No money, no institution, can purchase a substitute for parents and home environment. The tough task is to redirect Jewish communal efforts towards the adult Jewish responsibilities, especially of parents, for the

coming generation. As a matter of fact the slogans and campaigns on behalf of Jewish education have had frequently a negative effect on parents when these were only on behalf of school facilities and budgets. It is much easier to give money for Jewish education than to undertake the education itself. It is simpler for education to be a philanthropy, than to engage in it personally at home and with the children.

This places a wholly new construction on the kind of adult education that should be undertaken within Jewish organizations. The average Jewish community usually invites some notable speaker to address the public on a variety of subjects dealing with Jewish problems. The lectures are conjectural. They give the audience a good evening of entertainment and even spiritual enrichment. But it does not prepare adults and parents to live Jewish lives in their homes.

There must be a shift from adult entertainment to adult education. Parents should be directed and guided to activities that are practical at home for them and for their children. It must be brought to their attention that, in the upbringing of children, parents are a more important institution than schools. Schools, with all their importance, follow upon and, are as good as the parents' assumption of educational responsibility. Adults should learn that in order to have their children committed to a Jewish life they must learn first and bring it home to their children.

Our responsibility to the future lies not only by teaching the children but to motivate and prepare their parents. It is time that we help our culturally deprived young generation by educating young parents, encouraging them to build the proper environment that will help to bring up a healthy Jewish generation.

THE TWO NEW YEARS

Con't from Page 3

When a Jew writes a novel—unfortunately so popular among Jewish readers—in which he complains to his psychiatrist about his parents, I can overlook the filth and the obscenities which abound in it, for

after all, they are the sensational stock in trade today to lure readers—but I cannot forgive him, when he complains about his mother that she kept drilling into his ears: "Jew, Jew, Jew! It is coming out of my ears already, the saga of the suffering Jew! I also am a human being."

Here, he libels not only his mother but also the Jewish people. If anyone was a human being in addition to being true to his people, it was the Jew! If his mother kept drilling the words Jew, Jew, Jew into his ears, it was because she knew that he would manifest his humanity as a result of his intrinsic Jewish heritage. Moreover, wise mother that she was, she also knew that it was necessary through such means to help counteract the wordly influences that would envelop him and seek to make him forget his duties to his own people, especially today when the Jews in Israel are threatened with annihilation, and when our brethren in Russia face spiritual genocide.

And so this Rosh Hashanah has a message for the nations of the world: Cease being egocentric! Think of yourself but also beyond yourself! Give thought to the welfare of all nations and people of the world.

And to the Jew, Rosh Hashanah pleads: It is good to work for the welfare of those in need among all the peoples in the world, to remember the universal message of this day. But that is only half of your duty; you have a second New Year—the month of Nissan, and it behooves you to remember its message, as well—your duty to yourself and to the people of which you are part!

There is an interesting discussion among the Rabbis of the Talmud (Rosh Hashanah 11b). "When will the *geulah*—the redemption—come?" Rabbi Eliezer answered: "In the month of Tishre." Rabbi Joshua said: "In the month of Nissan." We may assume that both are correct. When the Jew and all the nations will learn to unite the messages of these New Years, which symbolize the redemption of themselves and of the world, then will the true *geulah* appear, the glorious day when the Kingdom of Heaven will reign on earth!

ISAAC BABEL - THE TRAGEDY OF A GREAT WRITER

By Rabbi Mordecai H. Lewittes

The tragic fate of Isaac Babel, great Russian-Jewish author, is symbolic of the fate of Russian Jewry.

Many of the details of Babel's life are shrouded in the mystery. His daughter writes in *The Lonely Years*, a book of short stories and letters by her father which she edited, that she grew up wishing a door would open and her father would enter so that she might ask him about the true fact of his life. The main outlines of his life are clear, however, and present to us the picture of genius combined with tragedy.

Born to a middle-class Jewish family in Odessa in 1894, Isaac received an excellent Hebrew and secular education. From the semi-autobiographical "The Story of My Dovecote," we learn that Isaac was originally excluded from a Russian secondary school because only two Jewish lads a year were accepted. He and his family celebrated when he was finally admitted. Promised a dovecote and pigeons in honor of his achievement, young Isaac was doomed to disappointment when a pogrom broke out in the wake of the granting of a constitution by Czar Nicholas II. He has a vivid description of how a member of his family was "constituted" to death.

The Jewish flavor of his upbringing is caught admirably in a sketch called "You Must Know Everything," title story of a book also edited by his daughter. Each Sabbath he visits his grandmother, eager to devour her gefilte fish, "a dish for the sake of which it would pay one to convert to Judaism." The grandmother watches with pride as he devotes the afternoon to Hebrew and secular studies. She would interrupt to tell him stories about the faith and persecution of Jews of bygone generations and then would cry out, "Study! Study and you will have everything — wealth and fame! You must know *everything*. "Then she would add, "Do not trust

people . . . Do not give them your heart!"

Denied admittance to the University of Odessa because of the Jewish quota, Isaac continued his studies in Kiev and St. Petersburg. Forced to hide from the Russian police in a basement, since he did not possess a residence permit, Isaac began to write. Several of his short stories were published by Maxim Gorky. When the Revolution broke out, Babel became an enthusiastic follower of the new government.

Babel served as a correspondent with the Red Army and accompanied the cavalry on the Ukrainian front as they pushed back the Poles into Poland. Suffering from asthma and covered with vermin, Babel took a house in the Caucasus where he described his military experiences in semi-fictional form in a book called *Red Cavalry*. The book brought the writer instant acclaim.

The reader of the stories in *Red Cavalry* is immediately struck by the paradox of a Jew serving with a Cossack unit. How can the member of a people known to be "compassionate and the children of compassion" relate to cruel peasants whose fathers had pillaged and destroyed entire Jewish communities? Throughout, there is the tension created by admiration for the dashing fearlessness and comrade of the Cossack horsemen and revulsion for their cruelty and bestiality. In "A Letter" the narrator writes a letter home for an illiterate soldier telling how the father, fighting for the White Army, had killed one brother; and how a second brother in revenge kills the father. The letter concludes with a sentimental inquiry about his beloved dog. In "The Death of Dolgushov" the author describes how a Cossack shoots a dying comrade thus putting him out of his misery. In "After the Battle," the narrator confesses that he had gone into battle with an unloaded revolver.

As one critic pointed out, unlike Stephen Crane whose ideal was to display "the red badge of courage" in battle, the narrator's prayer was for the courage to kill — a prayer which went unanswered.

There are many Jewish motifs in "The Red Cavalry." In Galician Poland the author is fascinated by a type of Jew whom he had never met before. On Sabbath eve Babel finds a Jewish shopkeeper and pleads for "Jewish biscuits and a Jewish glass of tea and a little of that pensioned-off God in a glass of tea." On the Sabbath he attends a service in a "Chassidic stibel." Months later he is shocked when he recognizes a dying soldier as Ilya, the son of the Chassidic rebbe. Touched, the author writes, "I was there beside my brother when he breathed his last."

Babel's reputation continued to grow. He published a series of tales about his native Odessa; he dramatized the story of a Jewish underworld character named Benya Krik whom he romanticized as a kind of Robin Hood. Later he wrote scenarios for Russian movies.

But all was not well. His wife moved to Paris, ostensibly for reasons of health, but apparently to escape from Russia. Isaac pleaded with his wife to return, vowing that he could not contemplate exile from his native land. But when he visited abroad as a delegate to a writer's congress his friends sensed that he was not a blind follower of the Stalinist regime. His literary productivity came to a standstill. He became a "master of silence." The right to be silent was one freedom that could not be taken from him.

One by one his friends vanished. On May 15, 1939 there came the inevitable knock on the door. Unresisting Babel was heard to say, "I was not given time to finish." He was never heard from again. Mrs. Babel in Paris went repeatedly to the Russian consul to inquire about her husband's welfare, but to no avail. Many years later she learned from Ilya

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The Meaning of Rosh Hashanah — Another Viewpoint

by David Rudavsky

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The Jewish New Year

In celebrating *Rosh Hashanah*, literally translated as "head" or the beginning of the year, we take note of the significance of the passage and flight of time in human life. Time is a mystery. Since it is without essence, it has been regarded as illusory, as merely a dimension, a function of motion. It is a description of positional location in reference to events which are described as simultaneous, earlier or later. Regardless, however, of philosophers' or physicists' speculations about the quality of time, we could all agree that it is the stuff of life, which marks its duration.

Judaism hallows time. It sanctifies *Pesach* as the "season of our freedom," *Shavuoth* as the "season of the giving of the Torah," and *Succoth* as the "season of our joy." The Jew blesses God "who hallows the Sabbath, Israel and the appointed times." Professor Abraham J. Heschel points out that:

Holiness in space, in nature, was known to other religions. New in the teaching of Judaism was that the idea of holiness was gradually shifted from space to time, from the realm of nature to the realm of history, from things to events. The physical world became divested of any inherent sanctity. There were no naturally sacred plants or animals any more. To be sacred, a thing had to be consecrated by a conscious act of man.

Because the Jew consecrates time it has been said that he has distinguished himself in music, which is based on rhythm, rather than on the plastic arts which are of course spatial in character.

The Jewish Year

Though the Jewish calendar is very old, we do not know definitely when the observance of *Rosh Hashanah* in its present form began. The Pentateuch refers to it as a festival which

is to be celebrated on the first day of the seventh month (Lev 23:24, Num 29:1). This may have accordingly been only a special *Rosh Hodesh* (New Moon) observance (Num 10:10) distinguished from the others by the blowing of longer *truaah* or alarm blasts. The biblical reference to the seventh month, is evidently derived from an earlier calendar, in which *Nisan*, in the Spring was specifically designated as the first month (Ex 12:1).

This earlier calendar, based on a lunar calculation, may have been in vogue in the nomadic period, before the Jews settled in Palestine. As farmers they naturally reckoned their cycles of planting and harvest by the sun and the seasons. To equalize the 354 days of the lunar year with the 365 days of the solar calendar, an additional eleven days may simply have been tacked on to the former at the end of the lunar year. The present Jewish calendar was patterned after the Athenian calendar devised by the astronomer Meton. His arrangement provided for the intercalation or addition of a month seven times in each cycle of nineteen years. The thirteen-month year became a leap year. This system was widely adopted and the Jews also followed it. They called the thirteenth month *Adar Sheni* or *Second Adar*, the name of the last month of the Jewish calendar.

The name *Rosh Hashanah* appears nowhere in the Bible unless it is the festival described in the eighth chapter of the Book of Nehemiah. The first of *Tishri* was established as *Rosh Hashanah* by the later centuries of the Second Commonwealth, preceding the Destruction (70 CE). We judge this from the fact that the Mishnah (completed c. 220) which hails back and records the practices of earlier times, mentions it as a popularly observed festival. The synagogue service was then very much like the present day

traditional ritual. The *Musaf Amida* already then consisted of the three major sections as today: the *Malchuyot*, or declaration of the sovereignty of the Lord in the universe, *Zichronot* or historical memories designed to prove God's justice and *Shofrot* which recall the Revelation at Sinai.

The Days of Awe

Rosh Hashanah and *Yom Kippur* are referred to as *Yomim Noraim* or Days of Awe because of their solemn nature. Even a fish in water, our rabbis say, tremble at this season of the year. *Rosh Hashanah* ushers in the *Aseret Yemai Teshuvah*, Ten Days of Repentance, which extend through *Yom Kippur*. This period calls for spiritual scrutiny of past deeds, which should lead one to chart a more virtuous course in the sea of time. Thus the appeal of this season is of a universal rather than distinctly historical or national character. *Rosh Hashanah* had assumed its ethical significance from early times, as may be judged from its proximity in the Bible to *Yom Kippur* (Lev 23:27). The former festival is observed traditionally as a two-day celebration, even in the Land of Israel, where major holidays are of one day duration. This two-day observance is regarded as a *Yoma Arichta*, or one long day. Reform Jews, however, generally celebrate it only one day.

The idea of *Rosh Hashanah* as a Day of Judgment is said by scholars to have originated with the ancient Babylonians who worshipped their pagan god Marduk as king, creator and judge of the world. Even if this belief had influenced Judaism, it should be stressed, that Judaism had refined and purified it and stamped it with its own ethical imprint. It blossomed forth in Judaism as a great and noble moral concept, designed for the spiritual elevation of man. We must remember moreover that Mar-

duk was only a nature deity, who was subject to the passions of man, while the God of Israel represents the loftiest human ideals of virtue, compassion and love.

Society's Sin

A recurring petition in the *Amidah* for Rosh Hashanah, and for that matter, for the *Asreth Yemei Teshuvah* or the Ten Days of Penitence is "Remember us for life, O King. Who delighteth in life and inscribe us in the Book of Life . . ." This prayer is rendered in the plural and aptly expresses a fervent plea for the survival of the group as well as the individual.

On Rosh Hashanah God is said to probe the record of all peoples and judge them. In taking stock of the current state of our society, we cannot but entertain a deep sense of collective guilt and sin. Present day society is characterized by a breakdown of morality, authority, ethical behavior and the prevalence of class conflicts, racial wars, genocide, an Auschwitz and Hiroshima, and other grave social offenses. We have permitted this little planet on which we live to become polluted, overpopulated, corrupted. The wide gap between moral standards and technocratic attainments may bring about its own natural penalties; destruction and death by the sword and famine through man-made weapons and natural consequences, as the *Zichrunot* section of our liturgy tells us. We should be aware of all this and pause to contemplate the kind of world we are building and bequeathing as a heritage to our children. Will it endure or will it perish?

Life's Meaning

As individuals, too, we stand trial and our fates are determined for life or death. We fervently desire life, yet life has its travails and sorrows. True happiness appears unattainable and deceitful. We are born but to die, as our rabbis recognized (*Abot* 4:24). Of what real worth then, is life? The rabbis came to grips with this fundamental problem.

For two and a half years, according to the Talmud, the schools of Shammai and Hillel were engaged in a dispute,

the former declaring that it were better for man not to have been created and the latter asserting the contrary. They finally decided that it were better for man not to have been created, but now that he has been created they urged, let him be scrupulous with his deeds. (Erubin 13b).

But who is so lucky as not to be born? interpolates the jester. "Not one in a million" he replies.

The rabbinic attitude towards life is sane, sober and realistic. It does not unduly extol or glorify it. We are here because we are here, as far as we can see, yet life is not without purpose or opportunity. It calls for creative and constructive activity and action towards the goal of fashioning a better and richer existence for the individual and the society of which he is a part. Thus ephemeral man can leave his footprints in the sands of time. Without such a goal life is vacuous, without meaning and empty.

Judaism is violently opposed to the existentialist view of life current in many intellectual circles today. This outlook is represented in its secular context by the French philosopher, Jean Paul Sartre, and in its religious version by the founder of the existentialist school, the Danish philosopher and theologian, Soren Kierkegaard (1813-1855). As a result of his "existentialist dialectics" Kierkegaard came to the conclusion that the more man advances, the more he becomes aware of his relationship to God. This leads him to a deep despair for he finds himself too limited to bridge the great chasm between him and God –between temporal human truth and eternal divine truth.

Existence itself is therefore absurd and meaningless, Kierkegaard maintained. This outlook is attributable largely to the exaggerated sense of guilt and human inadequacy fostered by Paul's doctrine of original sin and the later teachings of Augustine and Calvin. Its logical conclusion is that any effort at social reform and ethical improvement is hopeless. Kierkegaard therefore rejected the efforts of fellow Protestant theologians in this direction. This attitude became especially pronounced less than a century later,

when the Second World War engendered a greater awareness of the catastrophe facing mankind.

But such a position implies an intellectual nihilism and moral paralysis, which is a form of atheism, for it displays a lack of faith in the divine spirit of man. There is no doubt that man has scored many failures, but Judaism insists that despite them, he can in partnership with God, press forward and achieve progress. To this end man must overcome his passions and anti-social impulses and strive for perfection in his determination to establish the Kingdom of God on earth.

The Shofar Blasts

A solemn and dramatic moment in the Rosh Hashanah service is the blowing of the Shofar. The *Baal Torekah*, the Shofar blower, dressed in a white *kittel*, his head covered with the *Talith*, takes his place on the *Bimah* or platform. Alongside him stands the *Makri* or prompter, usually the rabbi or other pious man in the congregation. As a prelude to the blowing of the Shofar, the worshippers solemnly chant Psalm 47 seven times, perhaps as a poetic symbol of our prayers piercing "the seven heavens" on their way to the Throne of Glory.

The Torah sees no particular significance in the sounding of the Shofar, it merely designates the first day of the seventh month as *Zichron Truah* (Memorial of Truah (Lev 23:24) or as the *Yom Truah*, the Day of *Truah*. The Targum Onkelos as well as the Talmud (R. H. 33b) describe the nature of *Truah* as *Yevava* (moan) *yelala* (wail) or *geniah* (sigh). All these terms call all attention to the sadness and tragedy in the world, the *Tsaar HaOlam* (the Weltschmerz) and pain of existence.

Why should sorrow and suffering be part of the natural order of things? Maimonides (1135-1204) attributes it to our very nature as mortals. Only through death, he explains, can there be life, and without the death of the individual the life of the species cannot continue. This is the course of nature as ordained by Divine Wisdom, and the way of the Lord is inscrutable. We have no alternative but to accept it.



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5732, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5732 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Dr. Moses Spatt, Hon. President
Emanuel Cohen, President
Hon. Maurice Bernhardt, Vice-Pres.
Julius Kushner, Vice-President
Harry Leventhal, Vice-President
Aaron Gottlieb, Treasurer
Abraham M. Lindenbaum,
Secretary
Harry Blickstein, Hon. Secretary

From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

MARTIN LERNER,
Executive Director.

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5731 and hopes for an even more successful season in 5732.

With best wishes for a *Shana Tova Umesuka.*

Mrs. Isaac Franco, President

Mrs. Wm. Sauler

Mrs. Max I. Cohen

Mrs. Charles Marks

Vice Presidents

Mrs. Bernard Mattikow, Treasurer

Mrs. Charles Marks, Fin. Secy.

Mrs. Max Farb Rec. Secy.

Mrs. Benjamin Wisner, Corr. Secy.

Mrs. Julius Kushner Social Secy.

Mrs. Benj. Moskowitz,

Fund Raising

From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

"L'shonoh Tovo Tikosevu."

Louis Moskowitz

President

Louis Kramer

Dr. Milton Schiff

Honorary Presidents

Harold Brown

Murry Greenberg

Carl Kahn

Samuel Budd Schein

Vice Presidents

Abraham Meltzer

Financial Secretary

Maurice Kozinn

Treasurer

Arthur Fried

Secretary

SABBATH WORSHIP

Week of September 17

Kindling of Candles: 6:42 P.M.
Services: 6:45 P.M.

SABBATH MORNING SERVICES

September 18 — 8:30 A.M.

Sidrah: "Nitzavim"

Deuteronomy 29:9-30:20

Prophets: Isaiah 61:10-63:9

RABBI HAYMOVITZ

will preach

* * *

Week of September 24

Kindling of Candles:
Fri. Eve., Sept. 24 — 6:30 P.M.
Services: — 6:40 P.M.

SABBATH MORNING SERVICES

Sept. 25 — 8:30 A.M.

SHABBAT SHUVAH

Sidrah: "Vayelekh"

Deuteronomy 31

Prophets: Hosea 14:2-10,
Mica 7:18-20, Joel 2:15-27

RABBI HAYMOVITZ

will preach

* * *

The Saturday Afternoon Talmud Class will be held one hour before Minha.

The Junior Congregations worship every Saturday and Holiday morning at 10 A.M.

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SAT. LATE & DAILY MINHA

Minha Services

Followed by Maariv

Week of Sept. 19 — 6:45 P.M.

Week of Sept. 26 — 6:40 P.M.

DAILY SERVICES

Sunday mornings — 8:30 A.M.
Mornings — Monday through Friday
7:30 A.M.

HIGH HOLY DAYS SERVICES

Rosh Hashanah

Services for Rosh Hashana will be held on Sunday and Monday evenings, September 19 and 20 at 6:45 o'clock; and Monday and Tuesday mornings, September 20 and 21 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on September 21 at 10:15 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 28 at 6:15 o'clock.

Yom Kippur services will begin on Wednesday morning, September 29 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Samuel Scheraga.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregations will be held on Monday and Tuesday, September 20 and 21 at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 28, at 6:15 o'clock.

The services on Yom Kippur will be held Wednesday morning, September 29, at 10:00 A.M. and 5:00 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Sunday and Monday, September 19 and 20, at 6:40 P.M.

On Tuesday evening, September 28, (Kol Nidre Eve) candles will be lit at 6:24 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 29, in the Dining Room of our building, at 10:00 o'clock.

Holiday Gym Schedule

The Gym and Baths Department will be open for men and boys on Sunday, September 19th from 10:00 A.M. to 2:00 P.M., will be closed Monday and Tuesday, September 20 and 21 for the Rosh Hashanah holiday and will reopen on Wednesday afternoon, September 22 at 3:00 P.M., for men.

The following week, the department will be open for men and boys on Tuesday, September 28 (erev Yom Kippur) from 12 to 3 P.M., will be closed Wednesday, September 29 for Yom Kippur and will reopen Thursday morning September 30 for women at 10:00 A.M.

YOUTH CONGREGATIONS meet regularly EACH SABBATH AND HOLIDAY

All children and young adults are welcome.

SUCCOTH SERVICES

Kindling of Candles:
Sunday, October 3 — 6:15 P.M.
Monday, October 4 — 6:19 P.M.
Services — 6:15 P.M.
Monday and Tuesday Mornings
October 4 and 5 — 8:30 A.M.

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SABBATH SERVICES

Week of October 8
Kindling of Candles:
Friday Evening, October 8—6:07 P.M.
Services — 6:15 P.M.

SABBATH MORNING SERVICES
SHABBAT HOL HAMOED
SUCCOTH
SERVICES: 8:30 A.M.

CONCLUDING SUCCOTH SERVICES

Kindling of Candles:
Sunday Eve., October 10 — 6:04 P.M.
Monday Eve., October 11 — 6:07 P.M.
Services — 6:15 P.M.
Monday & Tuesday, October 11 & 12
Services — 8:30 A.M.
Memorial Services — Mon. Oct. 11
10:15 A.M.

SISTERHOOD'S ANNUAL LUNCHEON

Wednesday, October 27, 1971
12:00 Noon

Gala Program being prepared.

MRS. FRANK SHAEFFER
Chairman
ST 3-3473

MRS. MAX I. COHEN
Co-Chairman
789-3116

ROSH HASHANAH GREETINGS

A Very Happy

New Year

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY

Greetings

for the

New Year

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

New Year Greetings

from

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

Best Wishes For

A Happy New Year

FROM

MRS. LAZARUS MARCUS

61 Eastern Parkway

*A Very Happy
New Year
from*

**MR. and MRS.
MURRAY GOLDSMITH**

400 East 56th Street
New York, N. Y.

New Year Greetings

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N. Y.

DR. and MRS. HERMAN BROWMAN

and FAMILY

1540 President Street

A Happy New Year

MR. and MRS. LOUIS MOSKOWITZ

and FAMILY

135 Eastern Parkway

FANNY and NATHANIEL H. JACKSON

35 Sutton Place

New York, N. Y.

לשנה טובה תכתבו

MRS. ELLA SEIDERMAN

AND FAMILY

MR. and MRS.
HARRY LEVENTHAL

465 Park Avenue

New York, N. Y.

A Happy New Year

MR. and MRS.
JULIUS LEVENTHAL

870 United Nations Plaza

New York, N. Y.

MRS. THEODORE D. OSTROW

and SONS

135 Eastern Parkway

לשנה טובה תכנתבו

MR. and MRS. JULIUS KUSHNER

and FAMILY

370 Ocean Parkway

MR. & MRS.
ABE FELDMAN

25 Sutton Place South
New York, N. Y.

A Happy New Year

HON. JOSEPH A. SOLOVEI

**MR. & MRS.
ARTHUR FRIED**

and FAMILY

61 Eastern Parkway

לשנה טובה תכתבו

**MR. & MRS.
HAROLD SCHRIER**

and Children

1801 Dorchester Road

MRS. GUSSIE HUTT

640 Montgomery Street

A Happy New Year

HON. and MRS.

ABRAHAM M. LINDENBAUM

9 Prospect Park West

DR. and MRS. MOSES SPATT

and FAMILY

505 Eastern Parkway

לשנה טובה תכתבו

**EASTERN PARKWAY ZIONIST
DISTRICT No. 14**

DR. MILTON SCHIFF,
President

HON. MAURICE BERNHARDT,
Chairman of the Board

MR. CHARLES FINE

801 West 190th Street

New York

A Happy New Year

DR. and MRS.

MILTON SCHIFF

1303 Carroll Street

MR. and Mrs. HAROLD KALB

and Son

David Samuel Kalb

לשנה טובה תכתבו

MR. and MRS.
BENJAMIN MOSKOWITZ

and FAMILY

92-30 56th Avenue

Elmhurst, N. Y.

DR. DAVID FARBER

135 Eastern Parkway

A Happy New Year

MR. and MRS.

WILLIAM SMERLING

10 Plaza Street

**MR. & MRS.
JACK STERMAN**

and FAMILY

לשנה טيبة תכתבו

MR. and MRS.
MURRAY J. ROSOF

343 East 59th Street

DR. and MRS.
JOEL SCHWARTZ

135 Eastern Parkway

MRS. NATHAN D. SHAPIRO

135 Eastern Parkway

MR. and MRS.

WALTER BRONSTER

41 Eastern Parkway

A Happy New Year

MR. and MRS.

JACOB HOFFMAN

706 Eastern Parkway

MR. and MRS.

LAWRENCE SCHIFF

135 Eastern Parkway

DR. and MRS.
FELIX F. HOROWITZ
and Family
1712 Ditmas Avenue

DR. and MRS.
HYMAN I. TEPERSON
744 Eastern Parkway

לשנה טובה תכחתבו

MR. HERMAN SOLOWAY AND ROBIN
162-01 Powells Cove Blvd.
Beechhurst, N. Y.

MRS.
JACOB L. HOLTZMANN
671 East 17th Street

JUDGE and MRS.

MURRAY T. FEIDEN

MR. and MRS.

ROBERT GUTCHMAN

1801 Ocean Avenue

A Happy New Year

MR. and MRS.

NATHAN A. POLAN

157 Beach 143rd Street

Belle Harbor, N. Y.

MR. and MRS.

PHILLIP PORT

293 East 48th Street

LOUIS AND SYLVIA B. KRAMER

20 Plaza Street

MISS DORA LEAKS

152 Quincy Street

לשנה טيبة תכתבו

MR. and MRS.

EDWARD WAGNER

1655 Flatbush Avenue

MR. and MRS.

DAVID H. SCHATZOW

330 Lenox Road

MR. and MRS.

SEYMOUR GLASS

530 Dubois Avenue

Gibson, N. Y.

MR. and MRS.

MANUEL MEROVITZ

590 Flatbush Avenue

A Happy New Year

MR. and MRS.

SIMON ABRAHAM

and FAMILY

34 Plaza Street

MR. MILTON KRAMER

98 Montague Street

CHARLES and FLORENCE

RUBENSTEIN

1801 Dorchester Road

MR. and MRS.
HARRY MASLOW
20 Plaza Street

MR. and MRS.
HENRY H. GROSS
155 West 68th Street
New York, N. Y.

MR. and MRS.
ARNOLD M. SCHWARTZ
163 Eastern Parkway

לשנה טובה תכתבו

MR. and MRS.
MEYER ABRAMS
34 Plaza Street

MR. and MRS.
JAMES J. JACKMAN

MR. AND MRS. ARTHUR J. VIDERS

MR. and MRS.

HARRY M. LEVINE

1655 Flatbush Avenue

MRS. LENA ZANKEL

and FAMILY

280 Cedarhurst Ave.

Cedarhurst, N. Y.

MR. and MRS.

ELMER RIFFMAN

2546 East 13th Street

MR. and MRS.

HENRY LAVINE

25 Plaza Street

A Happy New Year

MRS. HYMAN AARON

CHILDREN and GRANDCHILDREN

30 Ocean Parkway

DR. and MRS.

SAMUEL SOLOMON

1593 President Street

MR. MAX BALLAS

354 Parkway Drive

Zanesville, Ohio

MR. EVERET H. GOLDBERG

3310 Avenue H

DR. and MRS.

BENJAMIN DUNAIF

123-10 Ocean Promenade
Rockaway Park, N. Y.

Mr. and MRS.

WILLIAM BRIEF

and CHILDREN

1091 Fordham Lane
Woodmere, L. I.

לשנה טובה תכתבו

MR. and MRS.

HARRY ELLENPORT

1035 Washington Avenue

DR. and MRS.

BENJAMIN ZOHN

1449 Union Avenue

MR. MOE MARK

MR. and MRS.
CHARLES H. MENIKOFF
594 Remsen Avenue

MR. and MRS.
SOL J. HUBERMAN
27 Prospect Park West

MR. PHILIP A. LEVIN
and FAMILY
168 Westview Lane
Hewlett, N. Y.

A Happy New Year

MR. and MRS.
ABRAHAM KARLIN
1333 E. Hallandale Blvd.
Hallandale, Florida

MR. and MRS.
BEN ROUS
907 Fifth Avenue
New York, N. Y.

DR. and MRS.
SAMUEL WALDMAN
and FAMILY
1401 President Street

**MRS. DIANA NESSES
and SON**
51 Corbin Place

**MR. and MRS.
MAURICE KOZINN**
**Children and
Grandchildren**

**DR. and MRS.
HARRY BERMAN**

לשנה טובה תכתבו

MR. SAMUEL GREENBLATT
225 Central Park West
New York, N. Y.

DR. REUBEN FINKELSTEIN
41 Eastern Parkway

**MR. and MRS.
BARNEY OSTROW**
51 Lefferts Avenue

MRS. FRANK WOLK

370 Ocean Parkway

MR. and MRS.

BENJAMIN MARKOWE

and FAMILY

34 Plaza Street

MR. THEODORE LEVEY

806 Morris Turnpike

Short Hills, N. J.

A Happy New Year

DR. and MRS.

ISIDORE BERIS

520 East 21st Street

MR. and MRS.

CHARLES J. MARKS

712 Montgomery St.

DR. and MRS.

JOSEPH PINCUS

135 Eastern Parkway

DR. and MRS.
BERNARD MATTIKOW
10 Plaza Street

MR. and MRS.
SAMUEL L. POMERANTZ
and FAMILY
110-20 71st Road
Forest Hills, L. I.

MR. and MRS.
ALVIN GLICKMAN
2900 Ocean Parkway

לשנה טובה תכתבו

DOROTHY & CARL SKLAR
25 Lefferts Avenue

MR. EMANUEL H. SPIEGEL
44 Prospect Park West

MR. and MRS.
SAMUEL SLATUS
161-27 84th Street

MR. and MRS.
MORRIS Z. OTTENSTEIN
135 Eastern Parkway

MR. and MRS.
CARL A. KAHN
706 Eastern Parkway

MR. and MRS.
HERMAN GOLDSMITH
11 Fifth Avenue
New York, N. Y.

A Happy New Year

MR. NAT MARK

MR. and MRS.
LAWRENCE MEYER
100 Woodruff Avenue

MR. and MRS.
ISAAC FRANCO
and sons Howard and Carey
180 East 17th Street

RABBI
ISRAEL H. LEVINTHAL
and FAMILY

RABBI
DAVID HAYMOVITZ

RABBI and MRS.
MORDECAI H. LEWITTES
and CHILDREN

CANTOR and MRS.
WILLIAM SAULER
and DAUGHTERS

לשנה טובת כתבתו

MRS. DAVID M. GOLD

MR. and MRS.

AARON KRUMBEIN
and FAMILY

REV. HARRY SENDER

MR. and MRS.
MARTIN LERNER
and FAMILY

The Office, Maintenance, Gym
and Bath Staff
of the
BROOKLYN JEWISH CENTER

THE
SISTERHOOD
of the
BROOKLYN JEWISH CENTER

•
THE MEN'S CLUB
of the
BROOKLYN JEWISH CENTER

•
THE GOLDEN AGE CLUB
of the
BROOKLYN JEWISH CENTER

THE JUNIOR CONGREGATIONS
of the
BROOKLYN JEWISH CENTER

•
THE ADULT LEAGUE
of the
BROOKLYN JEWISH CENTER

A Happy New Year

MR. AARON GOTTLIEB

DR. and MRS.
JULES B. AARON
and FAMILY
154 Beach 142nd Street
Neponsit, L. I.

DR.
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1250 Ocean Parkway

MRS. BESSIE MILLER

210 East Broadway

Long Beach, N. Y.

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255 Central Avenue

Lawrence, N. Y.

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and FAMILY**

45 Paerdegat 7th Street

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1270 East 19th Street

MRS. MAX DANNENBERG

111-20 73rd Avenue

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**MICHAEL and CHARLOTTE SPRINGER
and ESTELLE**

1655 Flatbush Avenue

לשנה טובה תכתבו

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MISS ROSLYN DERENFELD
2021 East 41st Street

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250 Montgomery Street

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and FAMILY**
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LEO KAUFMANN

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Los Angeles, Cal.

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121-16 Ocean Promenade
Rockaway Park, N. Y.

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181 B. 137th Street
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MORTON KLINGHOFFER

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3215 Avenue H

MR. ALEXANDER KOPP

50 Knightsbridge Road
Great Neck, N. Y.

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MR. MURRAY BAUM

and Orchestra

DR. and MRS.
JACOB RUCHMAN

301 Brooklyn Avenue

MR. and MRS.
STANLEY C. BRESNICK

99-45 60th Avenue
Rego Park, N. Y.

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and SONS

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and FAMILY

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388 Crown Street

MR. and MRS.
WILLIAM FRUCHT
125 Ocean Avenue

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645 Barnard Avenue
Woodmere, N. Y.

MR. and MRS.
MAX S. FARB
1015 Washington Avenue

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PHILIP L. LIPSHUTZ
225 Sterling Place

MRS. ISADOR LOWENFELD
and FAMILY
135 Eastern Parkway

לשנה טובה תכתבו

MR. MAURICE ALBERT
MISS GERTRUDE ALBERT
1307 President Street

MR. and MRS.
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and FAMILY
616 East 18th Street

DR. and MRS.
HARRY GOLDSTEIN
and FAMILY
814 Montgomery Street

MR. and MRS.
JOSEPH H. AARON
25 Plaza Street

MR. and MRS.
MURRY H. GREENBERG
2602 Avenue X

MRS. SAMUEL GUMEINER
436 Brooklyn Avenue

MR. and MRS.
DAVID FINKELSTEIN
263 East 49th Street

Mr. and Mrs.
GERALD W. KEITEL
101 Lincoln Road

MRS.
JACOB A. FORTUNOFF
and CHILDREN
2 Fifth Avenue
New York City

MR. and MRS.
CHARLES GOTTFRIED
DAN and GOTTFRIED FAMILIES

11 Fifth Avenue
New York, N. Y.

MR. and MRS.
SIGMUND SCHWARTZ
615 Empire Boulevard

MR.
MAX GOLDBERG
and FAMILY
97-40 62nd Drive
Rego Park, N. Y.

A Happy New Year

MRS. SARAH LEVY
302 Eastern Parkway

MR. and MRS.
HERBERT MAISLER
415 Argyle Road

MR. and MRS.
SAMUEL SMERLING
112 Central Park West
New York

DR. and MRS.
DAVID RUDAVSKY
and VIVIAN
50 Plaza Street

MR. and MRS.
HUGH GREENBERG
140 — 8th Avenue

MR. BENJAMIN STONE
439 Beach 127th Street
Belle Harbor, N. Y.

MRS. FRANK SCHAEFFER

Children and Grandchildren
Ellen Gail and Jeffrey Mark
20 Plaza Street

**MR. and MRS.
MONROE MARKOWITZ
and CHILDREN**

525 East 86th Street
New York, N. Y.

**MR. and MRS.
BENJAMIN MARTZ
and FAMILY**

1740 Ocean Avenue

**MRS. NETTIE H. MELKER
and FAMILY**

20 Plaza Street

MR. and MRS.

SAMUEL N. CAPLOW

55 Monroe Blvd.
Long Beach, N. Y.

DR. A. DAVID & FAYGA HOROWITZ

Samuel, Ira and Frederick Asher

לשנה טובה תכתבו

MR. and MRS.

MAX WOLFE
70 East 10th Street
New York, N. Y.

**MRS. MAURICE YAFFE
and FAMILY**

135 Eastern Parkway

MR. and MRS.

ABRAHAM H. ZIRN
Children and Grandchildren
3801 So. Ocean Drive
Hollywood, Florida

DR. and MRS.

JOSEPH L. GOTTESMAN
7 Essex Road
Great Neck, N. Y.

**DR. and MRS.
ALBERT E. HELD**
1286 President Street

DR. and MRS.

I. LESLIE EPSTEIN
1404 Union Street

MR. and MRS.
WILLIAM ROTHSTEIN
and FAMILY
135 Eastern Parkway

MR. and MRS.
FRANK RAUCH
131 Beach 138th Street
Belle Harbor, L. I.

DR. and MRS.
LOUIS A. BERK
54 East 8th Street
New York, N. Y.

MR.
NATHAN HALPERIN
and FAMILY
225 Central Park West
New York City

MR. and MRS.
MANUEL BRESNICK
121 East 55th Street

MR. and MRS.
LOUIS DAUM
and FAMILY
32 East Beech Street
Long Beach, N. Y.

A Happy New Year

MR. and MRS.
BENJAMIN H. WISNER
380 East 18th Street

MR. and MRS.
SAMUEL SEIDENFELD
255 Eastern Parkway

MR. and MRS.
LEON DEUTSCH
and Family
59 East 43rd Street

Mr. and Mrs.
HERMAN J. PASHENZ
623 Central Avenue
Cedarhurst, N. Y.

HELEN and IRVING POLLACK
David, Barbara Howard
473 East 54th Street

MR. and MRS.
BERNARD HURWITZ
20 Plaza Street

DR. and MRS.
BERNARD LANTER
641 Golf Court
No. Woodmere, N. Y.

MRS. IDA LEVIN
and FAMILY
3215 Avenue H

MRS. BESS LEWIN
764 Crown Street

MRS. ROSE G. MEISLIN
1450 President Street

MR. DAVID CHARNEY
2101 Westbury Court

LOUIS and SAYDE STROMFELD
830 South Westlake
Los Angeles, California

לשנה טובה תכנתבו

MR. and MRS.
HUGO ROSENTHAL
and Son ALLEN
555 Crown Street

MR. and MRS.
ABRAHAM SATRAN
and FAMILY

MRS. IRVING L. ROSOF

DR. and MRS.
LEONARD SONNENBERG
9201 Shore Road

MRS. HENRY A. SPITZ
and Family
135 Eastern Parkway

MRS. MINNIE WEINBERG
3005 Flamingo Drive
Miami Beach, Florida

MR. and MRS.

WILLIAM HOROWITZ

164-10 84th Avenue
Jamaica, N. Y.

AUDREY & ELLIOT WALDSTREICHER

Judy, Stuart and Joanne
Belle Harbor, N. Y.

MR. and MRS.

IRVING S. HOROWITZ

1615 Avenue I

DR. and MRS.

HARRY E. JERROLD

1275 Carroll Street

MR. and MRS.

IRVIN I. RUBIN

JESSIE and JULIE
944 East 24th Street

MR. and MRS.

BENJAMIN KATZ

and FAMILY

1399 Carroll Street

A Happy New Year

DR. and MRS.

SAMUEL SILBER

440 Beach 132nd Street
Belle Harbor, N. Y.

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for our

ANNUAL MEETING

Election of Officers

* Annual Report by our President,
Mr. Emanuel Cohen

* Refreshments and Entertainment

Social Hour

Isaac Babel

Con't from Page 6

Ehrenburg that her husband had died in 1941. She could never learn the reason for his incarceration. In 1957 he was rehabilitated and his works republished.

Babel has been compared to de Maupassant and Hemingway. The essence of his creed as a writer was never to waste a word. It has been said that "he was a genius who spoke with a new inflection." A phrase, a gesture, an incident would be used to reveal an entire character or way of life.

Babel's genius never came to full fruition. He did not have time to finish. Alas, he did not follow his grandmother's advice. He trusted the Russian people and gave them his heart.

IN MEMORIAM

We announce with deep regret the passing of

MRS. BENJAMIN J. KLINE
one of our earliest members, on June 17, 1971.

MR. FRANK WOLK
a member of our Governing Board, on June 21, 1971.

The Brooklyn Jewish Center extends its most heartfelt condolences to the bereaved families.

CALENDAR DIARIES

1971-5732 Calendar Diaries will be available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel and Boulevard Chapel for their kindness in providing Diaries for our members.

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